

Christen exhortation

A Chyisten ex- hortacion

What a ryght & lawfull othe
is: whan/and before whom / it
owght to be.

Item. The maner of sayinge
grace/or geuyng thanks vn-
to God.

In
Who so euer heareth Goddes
worde/beleue it/and do
therafter shall be
saied.

Unto the reader.

O Race and increase of know-
lege frome God the father /
throughe owre Lorde Iesus
Christ / be with the Cristen
reader / and with all other
countrēmen that loue
the Lord vnfaynedlye . In the Lordes
byneyarde / (deare frynde) I se men in
this age busyllye occupied to roote owre
weddes of inueterate byces and olde
cancered customes. Some hath preached
against supersticions . Some hath wy-
ten against Purgatorie and Pardons .
Some hath inueyed against Pylgrima-
ges & sectes. Some hath beaten downe
Monasteries and Shynnes / Idolles &
their alters. Some seaketh yet to this
daye to destroye Popylthe decrees / to a-
bolyshe vayne Ceremonyes / to restore
necessarype rytes / and to bringe agayne
a'l thinges to Cristes first institution .
All these thinges are Godlye / I denye is
not / and men vertuouslye exercised in so
doynge . But these for the more parte
hath parreynd / and yet shyll doth par-
reyne / to the monituous kyngdome of
Antecrist or dysgyled church of hypocri-
tes. Which hath euermore had a greate
shewe or glytteryng pretence of godly-
nesse / though they haue (after S. Waule)
denyed the power therof. But the abho-
minable custome of swearinge or dayly
blas-

Unto the reader.

blaspheming of the blessed name of god
(whiche is of the deuylles kyngedome
rightowt/without any colours to the co
trary) hath verye fewe or none rebuked/
specially in ther wytynges. Wherefore
I haue coreyued it a thynge most neces
sarie to set forth sumwhat concerninge
the rebuke therof/to put men in remem
brance of them selves / least they shuld
through custome forgett God. So hath
this execrable abusyon increased a
monge the people / that rather it hath
bene counted a vertue than a vyce / be
yng the open doore vnto dampnacion.
yea so depelye hath this pestilent pop
son infected the wittes of men / that no
thinge seemeth pleasaunte vnto them/
freshe/or worthye to be lawghed at/ vn
lesse it be ioynd with the blasphemye
of goddes holpe name. The tale shall
lacke his dewe circumstance / vnlesse it
be myxed with othes. As with bloode/
woundes/death/and sydes/with cursin
ges and bannynge / as pore/pestilence/
fowle euill/shame/beugeaunce / & mys
chef/to hadde to be vttered amonge the
deuyls in helle. Oh mercyfull God/how
can they thynke themselves worthye of
the name of cristianes / blunge such de
uyllyshnes: how can they hope to be sa
ued in Crist/ vtteringe out of all cristen
order suche outragious blasphemye?
moch more godlye shuld the cristyan
be/ than eyther Jewe or pagane / yet is
A ii. he a

Unto the reader.

He a thousand tymes worse in hys conuersacion and lyfe. Amonge all vyces wherunto the corrupte nature of owre nacion is geuen (for the moze parte) is blasphemye & whoredome / though the first of them be directelye agaynst the thred commandement of God in the first table / and the other agaynst the thred in the second table (which is the seuenth in numbre) yet are they in daylye custome / God not feared / nor yet ther danger considered. And why? They that shuld be the salte of the earth / are become vnsa-berye / and wher as they ought to geue vs the lyght of good lyuinge / they offre vs darkenesse. Neyther is the corrupcion of execrable swearinge taken from vs by the seasonable doctryne of owre prelates & prestes / nor yet by ther shynunge exampls awaie lefte vs to forsake stinking whoredome. Rather do thei shewe vs a playne pathe vnto them bothe. For no wher shall yow fynde more othes / nor of more dyuerse kyndes / than in bishoppes howses. And as for comon whores / yow shall haue so manye / not farre from some of ther howses / as are able to serue the fylthy flocke of an whole contree. Ther eyes are so spiritual / that they can not see thes blottes. These sa-ners can they not smell though they go by them euery daye. So small feare haue they to God / and so litle good wyll beare they / to the honorable state of ma-

Unto the reader.

3

trimonye. But if a pore inan begynneth
to fauer the verite of the lord/they can
smelle hym out though he be xl. myle
of. But with these thinges wyl they not
meade. And why? they are bothe neces-
sarye for a comon wealth. By good han-
some swearing men appere valeaunte/
and no faynt harted cowerdes. The ste-
wes ar permitted/as an wholesome po-
lytique ordinance / to auoyd a greater
inconuenience. For elles (saye they) ho-
nest mennys wyfes shuld not lyue in
rest. Oh beastlye belye goddes/ maye
you by your polytique ordinances (con-
trarye saynt Pauls doctrine) suffer an
euill thinge that good maye come ther-
of? Faythful wyfes wyl continue in ther
honeste/whan you/and all whozechuters
shall go to the denyll. It geueth rather
an occasion to wyfes / and maydes to be
nowght. For when the wyfe is disposed
to be an whoze/ she knoweth wher to be
receyued. Manye a mayde lykewyse/
when a wanton felowe hath gotten bye
hure bealye she must strayght waye to
the stewes. If hure master or maystes
see anye wanton touch with hure, and
than (as it becommeth them) tell hure of
it/she sett the lesse by them / and all be-
cause of the stewes. And it is a comon
sayenge / ware ther no receyuer ther
shuld be no thefe. So ware ther no ste-
wes/ther shuld not so many honest men
as doughters rune awaye from ther fa-

A iij.

thers

Unto the reader.

thers and playe the whores as dothe.
Oh detestable hypocrites / what honest
man can thinke the breaking of goddes
commandementes to further a Christen
laude? why are princes/magistrates / &
Iudges/put in auctorite but onely to se
them obserued? why are you made bis-
shoppes/ but onely to perswade them to
the same? neuer bringe you an outra-
gious blasphemour/ nor a comon aduor-
ter to open shame before the world/at
Daules crosse though ther be neuer so
manre. neuer labour you to the kinge
and his counsell for a reformation to
be hadd of these most execrable byres/
though you know them to be most hurte
full/to a Christen comō wealch. you can
wynke at such greuous euylles/ & suf-
fer the to be taken as no synnes. It was
not without a cause that Christ called
you a blasphemous / & an aduouterous
generation. It is not for nought / that
the scripture getteth you so manye ob-
ious names. As strangers/beastes/aduer-
saries/dreamers / colubers/belyals/do-
me dogges/rauntyng wolues/serpen-
tes/leuiathans/bastardes/traytors / de-
stroyers/thenes/idolles/ men of shame/
sonnes of perdition/vnshamefast lyers/
wycked doers/enemyes to the truthe vn-
cleane fowles/deuilles incarnate blyn-
de leaders of the blynde / hypocrytes/
byrelinges/false prophettes / yll fede/
with an. C. more. you wyl make goddes
com-

Unto the reader.

4

commandementes of no effecte/to auoyd
ed greater inconuenience. Oh detesta-
ble enemyes to the trewth/what incon-
uenience can be greater / than to neg-
lecte the lawes of god: both he nor thret-
ten to them that breake his commande-
mentes all thes fearefull plagess? As
derth/barennesse/scarsenes/nede / hun-
ger/thirst/povertie/pennurye the plagess
and syckneses of E gypte/pestilence/po-
re/borch/feuers/collycke/heate / emto-
des/scalle/mange / meselles/madnesse/
losse of goodes/wyndes/blastes/waters
wyther'ng/wastynge/burnynge/drought/
rayne/oppressyon / robberye/theues/ra-
pe/ yll fortune/captyuite/erile/wretched-
nes/subiection/dāger/pysion/syckenes/
stryppes/shaue/cowardnes / blyndnes/
erroz / dasyng of harte / desperacion/
thought / vnquyetnes / toyle/ bondage/
warre/fyer/swearde/battell/feare / tre-
melynge/sorrowgh/schoorelyfe/a sodene
deathe both of bodye & soule. And all
this you were not at all. you are so vn-
marcyfull/that you care not to se them
droppe headelinges in to helle. So that
you haue the flees / you passe not what
become neyther of body nor soule. Wel
is that people/whom God hath delyn-
ed from suche vnpytfull gnydes. Ther-
fore we poze wretches / ought to geue
most hartye thākes vnto the lord/(seyng
the salte is become so vnsauerye) which
hath geue vs such a prince/such a seph-

A liij.

full

Unto the reader.

full Iohas/ & godlye mynister/ that hath
restored agayne the pure worde of God/
& hath graunted vs all free passage vnto
it/ wherein we maye lerne to a boyed
these byces/ with all other. This worde
of God/ is the mother perle / that we
ought with all diligēces to seke/ the pappe
that we ought to sucke/ and the table
that we shuld eate vppon. ffrom thence
shuld we fetch the sustenance of health/
the breade of lyfe/ the wyne of gladnesse/
the refreshyng waters/ the feadinge
of the spere/ the lyght of the soule/ yea
it is the verye towche stone that tryeth
all thinges. And this afore tyme/ was
hydden from vs/ by the fyre of the the
serpent/ the satellytes of antichriste/ the
sorcerers of Egypte / with ther mynys-
ters. Bene thankes therfor yet ones a-
gayne vnto God, which hath in these
latter dayes so marcyfullye vy-
sytēd vs from a boue/ and hath
sette owre feete in the path-
wayes of his peace.
So be it.

Il n'y a point de doute ni de surcroît

A Chyften exhortacion



Denn one naturall being hath the lorde from the beginninge constitute all men to this ende / that they shuld naturallpe loue/helpe./ and courtofte one an nother.

And to the perfourmance of that hys pleasure / added he this naturall lawe/ that they shuld cōsydre within them selues what they wolde haue done to ther owne bodyes/chyldren / goodes/ or cat-tell/and vpon that grounde to conceyue a rewle how to vse all o. her particuler personnes. If they wold not that men shu'de oppresse them / yll repute them/ shame them before the worlde/hyle ther howses ouer ther heades / sell them yll wares / begyle them by false wayght & measure/with suche lyke/that thei shuld in anye wyse beware / least they do the same vnto the. This naturall lawe was vnto Adam/Seth/Enoch/ Noe/Abrahā/ Moyses/and other godlye men/a grounded precepte of lyuinge/ whō they euer more folowed in ther outward occupenges.

A nother sorte ther ware which myn- ded nothinge lesse / and they contrarpe wyse/for wante of that rewle / fell in to all maner of abhominable synnes. As Cain in to the vnnatural murder of his brother. The gyaantes in to fylthye de- lyres of the fleshe. Nimroth in to cruell oppressyon and tyrantpe. Cham in to a

scor.

A necessa-
rye doctry-
ne of loue.

Examples
of the holy
fathers.

Contemp-
ners of the
se holy fa-
thers.

Gen. 4.

Gen. 9. 10.

Osee. 4

What so
loued that
contempts

What is
an othe
to what
ende it ser
ueth.

Isal. 13.

Ero. 22.

Meb. 6

A Christen exhortacion
scornefull dysdayne of his father. Isma-
el into a stubberne wychednesse agerist
all men. Esau into a mortall hate of Ja-
cob his brother. And such lyke. So that
dayly more and more for decaye of that
lawe (which god hade inwardlye wyte
in the hartes of men) greate myschefes
increased. And as Osee the prophete
cōplayneth / ther was no faythfulnesse/
no brotherlye loue / no trewth amonge
men / but bytternesse / lyenge / manslawgh
ter theste / and aduortery hath gotten
the ouerhande. In ther daylye occupy-
enge was moch falsehed vled / and that
was thought we! wonne good / that was
gottē by decepte. Clerye seldome in ther
bargaynes ware promises perfourmed /
and more seldome a greate Deale / was
faythfull honeste regarded. In processe
of tyme therfor / were very fewe or none
belened / vnlesse they toke God to wy-
nesse that ther matter was trewe / wher
by first of all came vpe the swearing
of othes amonge men to confirme ther
saynges with.

An othe is no yll matter / godlye vled
and done in loue / though the fleshe from
the begynning hath abused it. For what
is ther in the world be it neuer so clene
and good / but mennys corrupte nature
doth most abhominablye desyle.

An othe is awaye or meane wherby
conrouerseys are ended / and promyses
perfourmed / by the callinge vpon the
name

unto customable swearers. 6
name of God. For it is wyten in the la-
we/ if a mā delpuer unto his neybour/
ore/asse/or shepe/to pasture / and it dye/
or be hurte / or dyspuen awaye (so man
seyrige it) than shall an othe of the lord
go betwene them / and he shall sweare
whether he hath put anye hand to the
takinge awaye of his neybour's good or
not/ and the owner of the good shall re-
ceyve the othe/ & if he / by the othe that
he hath taken sayth/ that he hath put no
hād to it/ than shal he not make it good
etc. And this must be done before the
goddes / that is to saye before the iud-
ges or magistrates. Here is the contro-
uersye ended betwene neybour and ney-
bour/ through an othe. It is also a mea-
ne wherby promyses are perfourmed. As
we fynd in Genesis the. 21. chapter / the
wordes of Abimelech unto Abraham/
that he shuld neyther hurte hym / nor
his posterite/ unto whom Abrahā sayde/
I wyl sweare. And the texte sayeth/ that
they sware bothe. And Abraham ded not
onlye sweare/ but also perfourmed it in
dede. This is called a ryght or lawfull
othe/ and none elles. This othe is a cer-
ten kynde of religion/ wherwith god is
not onlye honored/ but also well conten-
ted and pleased. This is a sure anchoer/
wherunto iudges may lawfully speke/
whan ther wyttes can go no furder. For
who knoweth what is in man/ but God
onlye. This right and lawfull othe was

iudges ar
called god
des in scri
pture.

Gen. 21.

A lawfull
othe.

A Chyften ethopacion

commanded of god for the conforte/helpe/and secoure of owr neybour. And it is called the othe of the lord / not onlye because he commaded it/ but also whan he made his myghtye promesse vnto Abraham he swaure hym self/ to cause hym to beleue it/not to be impossyble / at the tyme appoynted. Whan a matter is in stryfe before a iudge / necessarye it is to swaure/if it be reqred/to brige it to a conclusiō. And in lyke case is it with demaunding of an othe/as wth stryking with the swerde. Lawfull is it not for euery priuate persone at his owne lust to sweare. But to the magistrates/ whan they se iuste cause/it is not onlye lawfull/but also an offyce of dewtye belongynge vnto them vnder payne of goddes hyghe displeasure.

Hely was ponnished of God / for not correctinge his childe/ & so was kynge Saule for sparinge the people of a Hialech. The princes of regions haue the sworde geuen them by goddes authorite / not to reuenge ther owne priuate quarell/but the iuste quarel of God and his people. In lyke condicion is it with swearinge. If the cause be not thers but ther neybour/ they maye lawfullye receyue an othe / and the other requyred/may lykewyse swaure in tryall of the trewth and not synne. yet ought it non otherwyle to be done than in the name and fere of the lord/ least we shuld ascribethe

Gen. 22.

Magistrates may onlye requyre it.

Deut. 24.
A iust com-
paryson.

1. Reg. 4.
8. 15.
Luc. 22.
Leuit. 19

For the common welth onlye.

Deut. 6.
Who swea-
reth a
righte.

Into customable swearers

7

he the verite to enye other than to hym.
And they iustelye sweare by his name &
without reppone/ which myndinge ney-
ther frawde nor deceyte/ wytnesseth on-
lye the trewthe / which seaketh no per-
cypalite / but the right / not them selves/
but the gloype of god/ the profytt of ther
neyboure / and the comō welthe of god-
des people.

Whan an
othe is
lawfull.

Lawful it is also for the magistrates/
whan they put enye manne in offyce/to
take an othe of hym/ that he shal be tre-
we/diligent/and feythfull therein/as Ja-
cob / for the comodite and profytt of his
posterite/toke an othe of Laban the ido-
latter. Lykewyse Judas Machabens/
of the Romaynes / for the same purpos-
se. And this is because ther hath bene/ &
yet are daylye fownde so many vnfeyth-
ful. Of ther subiectes and comons maye
princes demande an othe of allegyaun-
ce/for the sauegard of ther landes & peo-
ple. And that shuld not nede/ ware ther
no false traytors a brode. yet is it dys-
cretlye to be cōsidered in all suche pub-
lyque othes/whether they haue the.iii.
afozenamed thinges or not. To sweare
to do yll/as to slee/to ranshe / or to rob-
be/is dampnable without fayle / and to
perfourme suche an othe / or to do those
wychednesses in dede is a dowble damp-
nacion/both to hym that so sweareth/ &
also to the iudge that causeth hym to
sweare. Suche a one was the cursed
othe/

An othe of
allegeaun-
ce.

A dampna-
ble othe.

Mat. 6.
Luc. 13.

Ad senetū
muleu-
num.

A kynges
worde
ought to
stande.

Psal. 2

Dauid bra-
ke his othe

A Chustien exhortacion

othe/that kyng Herode made/vnto the
dowghter of Herodias his harlott / for
the heade of holye John baptist / whom
Christe calleth a vyrgyne fore for his cras-
tye conueynance. A coloure was this
othe/of his cruell tyrannye/ and a cloke
to his most spyghfull murther. For
through that meanes was John done
vnto deathe. Nether was an othe ordey-
ned (after the mynde of saynt Austen) to
bynde to the perfourmance of man-
slawghter / robberye/idolatrie/or other
synnes. Rather had Dauid breke hys
othe/then to fulfyl it with blood sheddyng.

A saynge ther is amōge men/ that the
word/promes or othe/ of a kyng shulde
stande. We graunte the same/ in case it
be trewe/lawfull/and expedient. Elles
were it muche better/ to be broken than
kepte. Better were a kyng to eate his
worde an. C. tymes / or to call it home a-
gayne/than ones to be dampned for the
perfourmance of it/if it be wycked. For
a kyng or reule is not ordeyned to do
his owne luste/ but to iudge accordinge
to right and equite. As open is hell for
hym/as for a pore mane/ if he reule not
his people godlye. Dauid made a so-
lemne othe/to slea Nabal/ & to distroye
all that perteyned vnto hym/ but he ne-
uer ded perfourme that othe/ and yet he
was a kyng. He put vpp his swearde
agayn (sayth Bede) & neuer repeted hym
of anye fawte done. Home. 45.

Othes

unto customable swearers. 8

Othes are to be obserued/whē ther ende
is not euyl/nor. vn o the hynderaunce
of sowles helth. In wycked promyses
(sayth Iudocus) lett faythfulnes haue no
place. In a fylthy bowe/change thy de-
creed purpoise. Do not the thinge in ef-
fecte/ that thou hast without considera-
tion sworne vnto. For the promise is
euermore wycked/that can not be p-
foumed without synne. Therfor if the iud-
ges or rewlars shuld inforce the inferi-
oure subiectes to sweare to that thinge
that ware agaynst sowles helth or god-
des honoure/as to wurchipe an idolle
or to an innocētes vndoyng/thei ought
rather to dye/than to obeye it. As ded
for an example the discrete man/and ho-
norable father Eleazarus/with the. vii.
sepythfull brethern & ther mother in the
Machabees. For muche better is it in
suche case to obeye God than man/ as
witnesseth Peter & the other apostles.

In Anoniz
mis li. 2

Filthy bo-
wes ought
to be broke

2. Mach. 6
& 7.

Act. 5.

Leuit. 19
10. 11. 30

Neither ought a iudge by the lawe/
to compel a man to sweare agaynst hym
self/least he inforce hym wyckedlye to
synne in for swearinge hymself/ and so
to dispayre of the mercye of God. But
whan he taketh an othe of a poze sym-
ple soule/or of a craftye subtyll felowe/
he owte to consyde all circumstances
redlyte. And all suche as sweare othes/
ought lykewyse to be circumspecte and
ware. And to see alwayes that this clau-
se be added vnto them. If my lord God
wyl/

A Chyften exhortation

This must
be added/
if god wyl
Rom. i.

August. de
sermone
dñi in mon
te.

God hol-
deth neces-
sary excu-
sed.

wyll/or if I haue no lawfull impediment
to the contrarye. And than shall we ma-
ke our promyses perfyght. If I shulde
chaurce to appoynte with the magistra-
tes to come before them / at suche an
houre/ and in the meane tyme be letted
by terrible sycknesse/ I shuld thus brea-
ke no iuste promesse made with the/ if I
come not. Neyther shuld I breake con-
uenante as sayth saynt Austen) If I pro-
mysed a payment at a daye/ & were rob-
bed of my money by the wape/ compynge
thyder warde. With suche other lyke.
Neuer am I for sworne nor bounde on
my promesse/ so longe as my harte myn-
deth no deceyte. Many other suche doub-
tes and verplexed cases ther be / but thes
I suppose for this tyme sufficient. By
thes may all other be perceyued & chri-
stianlye ordred. Thus do we not denye/
all maner of swearing/ though we wold
non othes to be vsed betwyne neybour
& neybour/ nor yet in oure priuate com-
municacions and daylye busynesses. As
herafter we shall declare more at large.
I wolde haue wyten muche more of
this ryght and lawfull othe/ whiche is
commanded of God for the wealth and
healthe of men/ if other christiane let-
ned men had not wyten sufficiencye
therof afore. Agayne for so muche as the
matter of it selfe belongeth rather vnto
the offyce of rewlors and iudges / then
to suche priuate persons as I here write
vnto.

Into custonable swearers

Into. yet lett bothe the iudges, and inferioure subiectes, marke & observe the lessons followinge.

First a iudge / ought neuer to demaunde / or requyre an othe of enye man / withoute greate heuyness of conseyeng / for feare that the partye redred to sweare / should for sweare hym self. Suche losse and pyre ought ther to be in iudges / that the losse of ther neybour'es soules / should be esteemed equalle with the detrimment of ther owne soules. Therfor before they hange them vnto an othe / they owte to seke all wayes & meanes how to trye the truth without an othe / & not immediatlye and in all the hast to cause them to sweare.

Secondlye. The iudge maye demaunde an othe / and the inferioure subiecte lyke wyse sweare / whan it is eyther to the gloye of god / the profyt of owne neybour / or for the comon welthe.

Thirdly / though the men be fully persuaded to haue lawfull and iuste occasions to sweare / as for the gloye of god the profyt of owne neighbour / and the common welth / yet maye they not be iudges in their owne causes / nor take ought here in hande / by their owne authoritie / but let the matter come before their iudges for no lawe suffereth the here to do after thynne owne pleasure / & what thou thinkest best. After this sorte did Christe iudges vse them selues in requyringe of an

Uthā a iudge may requyre an othe.

Judges ought to be pitiful.

Mat. 5.
No man may be his owne iudge.

A Christen exhortation
othe / and lphewple faithfull subiectes
with a glade harte in tenderinge theire
othe demanded of them.

Mat. 5.

The error
of the Ana
baptistes.

The agre-
ment of
Christ and
Moses.

What a te-
merous
he is.

If thou be capcious thou wilt parane
ture synde canillation of contrariete in
the scripture. And saye that Moses he
re semeth to speake contrary unto that
Christ hath spoken in Matthew/the. v.
Chap. Because it is sayd here / yf anye
man geneth to kepe / alle / ore / or shepe &c
than the othe of the Lorde shall go bet-
wene them / and there thou shalt in no
case sweare. this was firste the error of
the Ananacheis / whose folowers ar now
the Anabaptistes. And all this commeth
because they vnderstand not the senten-
ce of Christ in the. v. of Matthew. This
worde, iurare / hath an other maner of si-
gnification / than they do perceyne / and
is otherwyle taken in the said. v. of Ma-
thew / than they do reache . for this is to
be beleued of all men / that God the fa-
ther commanded nothyng that shulde
be preiudiciall or contrarie his sonne /
nor yet that the sonne taught any thing
contrary his father . therefore there is a
swearinge whiche is lawfull approued
and commanded of God / of the whiche
we hane made mencion before / called in
latyne iusurandum. Ther is also a swea-
ringe which is not lawfull discommen-
ded / and clearly forbyden of Christ / whi-
che is called deirium that is temerous-
ly to sweare in owre priuate communica-
tions

into customable swearers. To
 tion/be it trewe or false. And whā Christ
 saith/thou shalt not sweare at al/he mea-
 neth nothinge lesse/than by it/to destrōy
 all maner of lawfull swearinge before
 a iudge/but that we shuld neuer in our
 priuate communicacion sweare. and as
 all maner of othes were not disallowed
 of Christ. no more were all othes allow-
 ed of God the father/but suche onely as
 had eyther the glory of God / the profyt
 of owre neybour/ or the commō wealth
 vppon their sydes. And that this is the
 very meaninge of Christes wordes / we
 shall well perceyue / by the weyng of
 the texte. yow hane hard sayth Christe /
 how it was sayd to thē of the olde tyme
 ne deieres / Where as owre translation
 hath/non perurabis/thou shalt not for-
 sweare. And not al without cause/for as
 perurare can neuer be taken in a good
 sence/so is it not alwaye taken for the
 transgressinge or breakinge of a lawfull
 othe made before a iudge. But often ty-
 mes it is taken for deierare/which is to
 take God to witnesse/to lye/ or to decey-
 ue. And perurare/ is lykewyse to abuse
 the name of God/ whiche is the trewth
 and righteousnes/to lye/and deceyue.
 And what so euer he be / that eyther re-
 quire his neybour to sweare/or sweare
 lightly him selfe/it is a sufficient proue/
 that he is a pariure/ yll/ lpght/ and one
 that lytle regardeth Goddes truth. now
 whan Christ sayth/ it is sayd to them of

how per-
 meare is
 taken in
 the. 5. of
 Matth.

Exo. 20.

Leuit. 19.

The Iues
thought it
no synne
to sweare
tru'y

A Chyssen exhortation
the old tyme/non perurabis/thou shalt
not forswear. yow shall neuer fynde in
the Hebrew nor in the Greke terte that
worde/but so shal you fynde in Moyses
Thou shalt not take the name of thy
Lorde God temerously / where as owre
interpreter hath so. Thou shalt not take
his name in vayne. , n another place al
so you haue after this sorte. Thou shalt
not sweare in my name to lye. Whiche
the Grekes interpretat after this facio.
thou shalt not sweare falsly in my name
And the Larynes hath/non perurabis/
Thou shalt not forswear in my name.
Here you may se how saynt Jerome vse
this worde / to forswear / for deietare/
whiche is to sweare false. And not for the
transgressinge of a right & lawfull othe
It was forbydden to them of the olde
tyme/ (as you haue partely harde) that
they shoulde in no case / temerouslye
take the name of God to recorde/whiche
is expounded in the sayd. xix. of Leuiti.
that they shulde not sweare in his name
to lye. Wherout sprange this opinion a-
monge them / that yf they dyd take the
name of God to witnesse in the trewth /
and that in their dayly busynes between
neighbour and neighbour) was no ma-
ner of synne. but in a false fayned mat-
ter they thought they ought in no case
to sweare/ nor yet compel any other ma-
netherunto . And this is the thinge that
Christ speaketh here against, and reter-
lyte.

unto customable swearers

II

It reproveth. that is to saye/that neither
in the trowth nor otherwyse/ they ought
to take the name of God to recorde in
their familiar and dayly communicati-
on. but to speake so truly/ and to deale so
faithfully one with another / that yf he
sayd/ yea/ then his neighbour shulde be-
leue him to saye truth/ yf he sayd/ naye/
lykewyse to beleue it not to be truth.
There you se well/ is no maner of menti-
on made of a right and lawfull othe. for
Christ saith/ and distis/ ye haue hard how
it was sayd vnto them of the olde tyme/
non periuurabis/ thou shalt not forswear
Where is this spoken: euen there wher
as is nothinge spoken at all/ of the tras-
gressinge or breakinge of a lawfull othe
made before a iudge. as it shal appeare
more playnlye to him that will serche
the places. Therfore it is manifest that
Christ spake of suche othes/ wherby we
bynd our selues temerously/ to do or per-
fourme any maner of thing. It foloweth
in the terte/ I saye vnto you/ sweare not
at all. marke now of what swearinge he
speaketh/ euen of suche swearinge as
was (for their weaknes sake) permitted
vnto them of the olde tyme/ by the law.
for as the Iues were suffred by the law
(for their weakenes sake) to be deuor-
ced from their wyues (gyuinge them a
testimonial in their handes) to auoyde
a further incommenience / that was lest
whan they were moued or angrie with

Is iii.

them/

A Christen
ought not
to speake
one thing
& thinke
another.

They of
the olde ty-
me were
suffred to
sweare in
the trowth.

Deut. 6

Exod. 23.

Josue. 23

**We maye
not sweate
of the mat-
ter be ne-
uer so true**

A Christen exhortation
them/they shuld either hane porlonned
or kylled them. So was it i yhe wyle per-
mitted to the of the olde tyme/to sweare
(but not by all maner of creatures / but
only in the name of god) lest they dwel-
linge amonge the heythen/and accusto-
minge their othes/shulde by corrupcion
of tyme fall into the fylthye worship-
pinge of their Idoles/forgettinge him.
sweare by his name (saith Moyses) and
se that you walke not after strainge god-
des of the nations that you remayne a-
monge. Se that you neyther make men-
cion (saith Josue) nor yet sweare by the
names of their goddes. Thus in the old
tyme were they suffered to sweare in an
ernest inste of warghye cause. but now
commeth Christ and saith/ that neyther
in a trewe matter / be it neuer so great
ernest and warghye/we shal not of our
owne selues/ nor by our owne authori-
te and priuate power/sweare or promes
any maner of thinge. Where as yet no
maner of mention is made of a deman-
ded othe by publyque authorite. And
the wordes that folowe make the mat-
ter more playne. neither by heauē (saith
Christ) for it is the throne of God/ ney-
ther by earth &c. Where rede you that at
any tyme the Iewes did vse to swea-
re by any of these thinges? And contra-
rywyle who now adayes both not for e-
nery tryfle sweare by them all, one pro-
messe a gyft by Christes Crosse/another
by

unto customable swearers
by heauen/ the thirde by the earthe. All
this doth Christ clearly forbyd/ and this
is the summe of all his communicati-
on. And where as the Anabaptistes ex-
pounde this to be spoken of periuſe /
which is taken for the transgression of
breakinge of that othe / whiche is made
before a iudge : they are greatly decey-
ued. for there is no mencion made / nei-
ther of the place / of the iudiciall seate/
nor yet of any magistrate or iuge. he spa-
ke therfore of the othes / whiche we vse
one with another in oure familiar com-
munication and language. And he that
will serche the aforelayd places of Exo-
di and Leuitici/ both in Hebrewes Bre-
ke/ and Latin / shall fynde it trewe that
here is wyrtten. other reasons and argu-
mentes they haue/ to take from the con-
gregacion/ this lawfull othe / whiche at
an other tyme shall be answered vnto .
The Phariseis also had blynded & cor-
rupted this commandement. for lyke as
to hate in the hart/ or conet another mans
wyfe/ was no synne with them/ no more
was it to thinke one thinge in the harte
and to speake another with the mouth.
Althoughe Moyses sayd lye not: nor de-
ceyue any man his neighbour. They did
interpretate it but for good counceyl/ and
that it did bynd no man/ vnder payne of
danacion. so by that meanes were there
none beleued/ onlest they toke god to wit-
nesse. whan false/ fotele and crafty mer-

Leuit. 19

Jerem. 5.

Goddes
worde
hath but
one true
meaninge.

our word
and harte/
must be al
one.

A Christen exhortation
chauntes ones perceined that for taking
of Goddes name to recorde / they were
beleued / whatsoener their cause was.
To bringe their matter to passe they ly-
re cared to forswear them selues. vn-
der that coloure cloked they all maner
of dissimulation / falsshede and vngodly-
nesse. so that the name of God (whiche
ought to haue ben had in most reuerence)
was commonlye than vsed / for a coue-
ringe of all their myschefes. in so moche
the Prophete complained and sayde /
how they cowed saye ihe Lorde lyueth /
yet did they sweare to deceyue. Christ
commeth / and bringeth salte and light
vnto the commandementes / restoringe
them agayne to their owne natural mea-
ninge / and right vnderstanding / and as
his father wolde haue them kept / of eue-
ry Christen man. for as God is but one /
so hath his word or commaundementes
but one right and trewe meaninge / how
so ener we turmoyle or handle them.
And where as they had taught to hate
in harte / to couet another mans wyfe / &
to deceyue his neighbour with a lye /
was not forbidden of God / vnder payne
of damnacion / but only the outwarde ac-
te. But Christe saith / he that is angrie
with his brother / is in daunger of iudge-
ment. he that seeth a womā and lusteth
after her / shall tast the punishment that
belongeth to a hoeremonger: he that in
hert one thinge / and speaketh another /
decey-

vnto custonable swearers. fo. 13
 deceyner his neighbour with a lye/ or
 promyse/shall haue the punishment of
 a periuer. therefore I saye vnto you tha-
 ye sweate not at all/ but let your commu-
 nicacion be/ yea/ yea/ naye/ naye. he saith
 twyes yea/ and twyes naye/ that is yea
 in harte/ and yea in mouth / naye in hart
 and naye in mouthe. And yf men/ whan
 that you meane truly wil not beleue you
 by your yea and nay/ let them take hede
 (sayth Basyle) for they shal taste the pay-
 ne that belongeth to the vnbeleuers.
 therefore it is both folysh and damnable/
 whan a man can not be beleued by yea
 and naye/ withoute an othe/ because he
 wolde be beleued to sweare. The gospel
 (sayth saynt Jerome) permitteth no ma-
 ner of priuat othe/ because the hole lan-
 guage of a Christen/ shulde be so faith-
 full/ trewe and perspe/ that enery senten-
 ce therof shulde be able to stande for an
 othe. berpe vnsemyng is it to Christes
 sworne souldyours / more to regarde the
 darknes than the light. for the loue that
 thou bearest to a worldly vanite (which
 thou oughtest not somoch to esteeme) thou
 wilt take thy Lord God to witnesse. And
 so dost thou throwe thy self into double
 daunger/ offending also in an other com-
 maundement/ for so canst thou not doo/
 onlesse thou baynely conete.

And the lawe sayth/ thou shalt not co-
 uete. Dost thou not conet whan thou in-
 forcest thy selfe to sweare for a worldlye
 thinge?

Basyle

Jerome

Job. 3

He that
sweareth
coneteth.

Exod. 20
10 sal. 6

A Christen exhortation

Psalm. 38

He that
sweareth
dishonou-
reth God.

Psalm. 9.

Job. 34.
¶ 36

thinge? and for a byle creature taken
God to witnesse yes trewly doest thou/
and for it forsakest thy master with Ju-
das. oh to ouermoeche vanite is all the
worlde gyuen. Besydes that is sayd/ for
this consyderacion doth Christ inhibite
the all maner of primate swearing/ be-
cause thou canst not do it/ without some
dishonoure to his heauenly father. mar-
ke the nature of thyne othe / when thou
doth swear/ & thou shalt well perceyue
it. In thy communicacion parauenture
thou sayst/ by God it is trew that I haue
sayde/ or by the Lord that made me it is
so/ were complest thou thy Lorde God /
with thy wyckednes/ and thy heauenlye
maker with thy synne / without all reue-
rence/ to chyste the matter betwene the.
se now how worshiply thou hast mari-
ed him. Besydes all this/ in taking god
to witnesse / thou makeste him iudge of
the thinge to auge it of the yf it be false
but in the least pointe. Thou braggest al
so after this sorte/ by my faith I will per-
forme/ that I haue promysed/ or by Iesus
Christ I wil do this thing or that thing.
markewel this short sentence of myne.
God will not gyue power to anye man
to do or performe that thinge whiche is
not done after his worde / and here by
an othe contrarpe goddes commaunde-
ment dost thou bynde thy self/ to do that
thinge which is not in thy power to do/
neither hast thou God vpon thy syde to
gyue

unto custumable swearers.

14.

gyue the strength to doo it/ because it is
not doone (althoughe it were neuer so
trewe) before a iudge/whiche Goddes
worde requireth. And so doest thou lose
thy saluacion/and fredome in Christe.
with his name sealest thou an obligaci-
on/to do that thinge/ wherby thou arte
defeated of all thyne inheritaunce. Is
this thinkest thou a pleasaunte thinge
vnto him? All this set a parte/ yf it shuld
chance that some worldly trouth were
not in thy wordes/(belydes conscience)
thou shuldest vtterly blemishe the opi-
nion of thy faith/and to shame thy Lord
Jesus/whom thou hast taken to wytnes
with the/ for thy trouth and honeste. In
this also doest thou testifie/ that thou be-
leuest him to be no righteous God/ nor
yet a iudge that will ones before al the
worlde condempne thy suttel trade of
falsched and hypocrisie.

1. Tim. 6.

Finally thou makest as though God
were well contented with thy dissimu-
lacion/and as though he had a greate
spote at the matter/to se thy crafty con-
ueyaunce and legerdemayne in compas-
singe thy Christen brother or neyghbour
to deceyue him with an othe/ for whom
Christ spared not to gyue his lyfe/ and
to bestowe his moost precious bloude.
And thus where so ener thou becomest/
these.iiij. discommodities goth with the
The holy name of God is dishonored/
his Gospel of saluacion is contempned
his

Rom. 14.

Esaie. 52.

1. Cor. 1.

Joh. 6
10 sal. 13

Dente. 28.

A Christen exhortation

his swete promyses ar not belened/ nor
yet his sharp thretunges feared. Wher
as thou art in place/ these vngentle frutes
doest thou minstre and none other /
to do thy master the deupth a pleasure
with. Suche a trewe seruante arte thou
vnto him/ that where as thou accompa-
niest/ Christ shall haue but dishonoure.
Consequently whan thou swearest by
pon the Bybel or Gospell conceyninge
the scriptures and wordes of God/ thou
comparest the truth of thy matter/ to the
truth of them / and woldest haue it so a-
lowed. than yf thou be a lyar/ thou harre-
ly desirest him/ not to accomplyshe vnto
thy behoue his promyses of mercy ther-
in conteyned. But contrarie vnto it/ to
bringe bypon the the hole vengeance/
curses and plages therein threttened / to
all yll doers. whā thou swearest by the
body of Christ / thou greatly dishonou-
rest his glorified nature/ includinge thy
hole health/ iustification/ redemption/ &
attonement in God. And thou doest as
moche as in the lycth (lyke as the holys
doctours confesse) to plucke him oute of
heauen with violence / & to crucifie him
agayne a fresh. Whan thou swearest al-
so by the Sacrament of God (as it is a
common othe with the) both the swete
frutes of thy Baptyme/ and of the holys
soupper of the Lorde doest thou handle
so vnreuerentlye/ as thou wate at despy-
aunce wuh them both.

In

unto custonable swearers fo. 15

In lyke case whan thou swearest by
anye creature/as by this sonne / by this
ayle/by this light/or by this good daye/
thou doest not only breake the comman-
dement of thy Lorde God/but also thou
doest bynde those creatures whiche he
hathe prouided to serue thy neades / to
serue thy wycked vanite/ rendring him
no thanks but blasphemye for his gyf-
tes. Whan thou swearest by other crea-
tures of God/as by this breade/dynke/
meate/or salt/with such lyke. Dost thou
any ocher than blaspheme the gyuer of
them? nay surely. And besydes that thou
desireste him to auenge them of the / yf
thou lye. Wherefore thou wilt yet aske
me this question/may I than swcare no
maner of othe for my pastyme? yes/and
yf thou wilt in thy pastyme gyue thy
selfe hole vnto the deuyll. But Christe
hath gyuen the a straight commande-
ment to the contrary / that thou shalt not
swcare at all / and shewed the that yf
thou be his seruant/thy communicatiō
shall be none other/but yea yea / & naye
naye. All other (saith he) is of euyl.

Now yf thou thinke thy witte better
than his/ or that he is no holesome tea-
cher for the/thou maist do it for thy plea-
sure and go to the deuyll for it: who can
let the. not thus contented/ hapely thou
wilt yet reason further/and saye. For so
moche as I knowe swearinge is a blas-
phemye / I will for my pleasure swcare
by the

We maye
not swcare
for our pa-
styme

We maye
not sweare
by the De
uyll.

Dent. 6.
Exod. 23.

Iosue. 2.

Sopho. 1.

A Chyristen exhortation
by the denyll/ or by an Idolle/ to spyght
them with it. I am glad thou haste ones
graunted me that swearinge is a spyte-
full blasphemie: let it not than defyle thy
Chyristen lippes/ neither spyght thy lord
God with it frome henceforthe / nor yet
his holy saintes and creatures / consy-
der the firste that it is thy Chyristen dewtye
to be no blasphemare. And nexte vnto
this/ that God by his expresse comman-
dement hath vterly forbidden the that
kynde of swearing. you shal not sweare
(sayth your lyuynge God) by the names
of straunge Goddes/ neyther let any ma
heare the procede out of your mouthes.
Neyther make mencion (sayth Iosue)
nor yet sweare by the names of their
Goddes &c. God wil refuse them for his
children (sayth Hieremye) yea and vte-
rly forsake them/ which sweare by the
that are no Goddes. I will destroye all
them (sayth God by his Prophete So-
phomye). hat sweare in Belchion &c.
Thinke thā it is lawfull for the to sweare
by no maner of thynge/ for thy pleasure/
neyther by heauen nor earth denyll/ nor
Idolle. for all that is more than yea and
nay is playnly of wyckednes. Our wo-
des are the outward testimonies of oure
inward hartes. And therfor they ought
to be so substanciall/ as to be worthy a
belene without an othe. So synge and
pure ought our loue to be towarde our
neighbour in oure dayely occuppence/
that

Into customable swearers. 16

that no maner of crafte shuld be founde therein. Damnable it ware to deceyue oure brother with alpe/ and moche more dampnable to seale it with a false othe. They of the olde tyme thought it no fault to swear in a matter of truth/ but we haue now a newe scole master/ and ought by his owne doctryne / to be no longer babes / but to be moche more perspyght then they ware. Now ought suche brotherly loue to reygne amonge vs/ that one shulde haue no stomake/ harte/ nor desyre/ to hyndre/ hurte/ or displease another. The eye shuld seke the profyte of the hande/ and the hande the commodite of the foote / as membres of one bodye in Christ/ the one beyng careful for the other. The one shuld be so faythfull to the other / that neyther shuld he nede to swear / nor the other nede to put hym to an othe. And suerlye ther is none othe made betwene neybour and neybour/ but one of them/ or bothe offendeth dedly. And it is he that heareth the trewth and wyl not beleue hym withoute an othe/ and so compelleth hym to swear / or elles the other that without all occasyō/ inforceth himself lyghlye to swear/ or both for companye sake.

Customable swearinge is verye dangerous/ though we ded not hve at al/ for to moche as it doth depriue the name of the lord of his dewe reuerence and feare.

We ought
to be no
longer
babes.

The sentis
of a right
Christer.

Eccle. 23

Jonet. 10

Eccles. 23.
Sap. 14.

A Christen exhortation

feare. And so moch vanite of wordes is in our dayly commoninge & occupieng that we haue one with another/that we can not chose but lye in many thinges. Which to confirme with an oth/ though we intende no fraude/ is to take the holy name of God in vayne/ and vncurrently to vse it against the second commaundemente. If it be dampnable of it selfe to lye of purposse to deceyne/ howe moche more dampnable is it than blasphemouslye to colour it with the name of God / besydes the callinge vnto him for swyfte vengeance vppon our owne selues for so doyng. truly we lytle knowe what we do i such customable swearing. Therfore account we it necessary to admonysh you yet farther as concerninge your priuate swearing. For accordinge vnto that is sayd afore/ willed by Iesus the sonne of Sirach (which wrote the booke of Ecclesiasticus) that we shulde in no case accustome oure selues in swearing/ least we fall into more depe inconuenientes / and so taste the plagges belonginge therunto. For of customable swearing commeth the damnable vice of perjury.

If a man shal vse commonly to swear/ he can not chose but many tymes damnably forswear him selfe. As he that customablye synneth / sometyme he shall synne vnto deathe. That a man hath in custome he shall do at all tymes; but he shal

unto custonable swearers. 17

Shall not at all tymes refrayne it. What the fearfull sentence of God is against swearers/the scriptures plentiously sheweth. The Lorde (sayth Moyses) will not holde him guiltlesse that taketh his name in vayne. The man that vseth moche swearing (saith Iesus Syrach) shall be full of iniquite / and neuer shall the plague depart frome his house. All theues and swearers are vnder one curse of God after zacharie. Stoned was he by the lawe / that blasphemed the name of the Lorde/in Israel. If the plague goeth neuer from them which are continuall swearers/how can it go frome them that are continuall periurers?

Tell vnto me my frende (saith Iohā Chrysostome) what doest thou profyt by thy swearing? If thyne aduersary shuld thinke the to sweare aright / he wolde neuer compell the to it. But because he thinketh the thereby to become a periurer therfore enforceth he the to an othe. Sel dome hath the priuate othe a good conclusion. But happily thou wilt saye. I can not sell my wares/onlesse I do sweare / or my better beleueth me not / onlesse I make him an othe. Vhervnto I answer. Rather be contented to haue thy wares vnsolde and to lose thy money/than thy saluacion in Christ. Reason faithfully with thy conscience/ and let thy soule be more deere vnto the/ than thy corruptible substance. For though thou lose

C

part of

Deut. 5.
Exo. 2.
Eccl. 23.

zach. 5.
Leuit. 24.

Yeremi. 44
sup Marh.

An obiection.

Mat. 16.
Luc. 12.

The soule is better than wares

Joan. 5.
v. 17

2. Tim. 2.
Apoc. 2.

Chrysost.
Rom. 4. 4.

A greete
danger to
swear.

De sermo-
ne Domini
in monte.

A Chursten exhortacion

part of thy substance/ yet mayst thou ly-
ue/ but yf thou lose God thou canst not
lyue. A great reward shalt thou ha-
ue for losinge of it in the feare of God/
than yf thou haddest gyuen it in almes.
For that is done with payne for the lo-
ue of the Lorde requirerh a more wor-
thy crowne than that is done without
payne.

Moreover I counsell the as my frin-
de (saith Chrysostome) yf thou be a true
Chursten/ that thou neuer compell anye
other man to sweare. For whether he
sweareth right or wronge/ thou arte not
without daunger afore God/ cōsidering
that Christ (whose seruauit thou ough-
test to be) hath gyuen the here a sore cō-
maundement to the contrary. Besydes
that/ though he his othe were true/ yet is
not thy conscience cleare frome perjury
for so moche as the matter being doubt-
ful vnto the/ thou puttest him to the dan-
ger therof. And yf it were false/ thā hast
thou enforced him to perjury/ and so for
lacke of Chursten charite losse both his
soule and thyne owne/ for whom Christ
suffred his death. Worse is he (sayth S.
Austyn) than an homicide/ that compell-
eth a man to sweare/ whō he knoweth
to forswear him selfe. For the homici-
de sleeth but the body/ wher as he sleeth
the soule/ yea two sowles rather. That
is to saye/ his soule whom he cōpelled
to sweare/ and his owne soule for so cō-
pelling

pellinge him.

O vndiscrete personne / what so euer thou arte that compellest an other man to sweate. Lp tel knowest thou what thou doest therby. Moche more is it to his profyt than to thyne. For that periurpe is to his lurre / and to thy losse. For he hath the mony / nothinge remaining vn to the but thy part in the periurpe / with the curse and plage thereof. He that careth not to lye / regardeth as lytle to forswear him selfe. And lyke as he that lyeth offenderth sore the verite / so doeth he that is periured forsake both God and all godlynesse. Thus are the commaundmentes neglected / and neyther God nor our neighbour regarded. No maruele therefore though the Lorde knowinge our infirmite / and how swyft we are to cast awaye our sowles / did first inhibite vs periurpe / and than all maner of swearinge. He hath forbidden swearinge (saith Saint Gregory) that we shoulde the more easely auoyde all maner of occasion to periurpe. He that feareth God / without an othe confelleth the verite. He that feareth him not / will not with an oth confesse it.

He therefore that doubteth not to breake Goddes commaundement in swearinge / doubteth not to forswear him selfe for a vauntage. Take hede also (saith Chrysostome) you that will be rehened for spiritual men. Verry swyfte

Chrysost.
ubi p. 118.

Why Crist
forbode
swearing.

Gregorius
in homil.
quadam.

The pre
ces.

Chrysost.
pt. p. ius.

A Christen exhortacion

are to offre the sacred Gospell vnto the
that sweare/where as ye ought to teach
the contrarye. If a man maye not (saith
Origene) in euery light matter sweare/
no more maye they that haue auctorite
for euery light matter compell a man to
sweare. Howe can you be cleare from
periury/that minstre the occasiō? Maye
he that beareth fyre to the burninge of
an house be fre from the burning of it?
Or he from the slaughter of a man that
bringeth the weapon wherewith he is
slayne? Maye surely. But he that gyueth
occasion to periury/must nedes be a par
tener in the same. Withdrawe the fyre/
and there shall be no burninge. Couaye
awaye the swerde/and there shall be no
murther committed. Sequester swea
ringe/and there shall be no periurpe.

Li. 2. soli
loquorū.

Oft swearinge (saith Iudocus) bringeth
man to an ble. And that ble leadeth to
a custome which bringeth in periurpe.
No nede hath the verite of an oth/wher
e the promes is faithfull and sure.

To sweare
by creature
res.

Hiere. 5.

Deut. 32.
Col. 1.
Deut. 6.

All this is spoken for the that sweare
by the Lorde temerously. Moche more
execrable is the wychednesse of them
that sweare by the creatures / and more
griuous the offence / than of them that
swere by him onely. For heauen/earth/
the elementes / and creatures haue he
made to serue him in mans occupieng/
and not that men shulde sweare by the.
In the lawe is it also straighlye com
maund

unto customable swearers. 19
maunded/that non shuld be take to wit-
nesse in the truthe but God the auctor of
all truthe. He therfor that sweareth by
heane/by earthe/ or by anye other thing
els/he maketh it equall to the verite / &
so alloweth it for his god. For of no les-
se value maye that thinge be that is ta-
ken to witnesse / than is the verite yt
self which standeth in tryall. A shame
full idolatour therfor becometh he / that
taketh anye other thinge than God to
wytnesse in the verite yea/though it be
never so trewe that he sweareth.

For he perfourmeth not unto the lorde
his othe/but unto the elementes & crea-
tures/and so synneth double. First he of-
fendeth in breakinge the commande-
ment/secondlye in that he maketh a god
of that he sweareth by. This caused S.
Hierome to saye in his comentarye vpon
saynt Matthewes Gospell / that our sa-
uour ded not inhybitt swearing by god/
before a iudge so that it were in a fayth-
full cause / but by heauen and earthe by
Hierusalem and our head/with suche ly-
ke. For it was graunted to the peple in
Moysses lawe for a rule / that lyke as
they were commaunded to offre ther sa-
crifyces vnto God / because they shuld
not offre them to ido's/so were they pec-
mitted to sweare by ther lorde God. Be-
cause it was thought better for them to
geue ther faythe(which is therin requy-
red) vnto God than vnto deuyls. For the

Hiere. 5.

Idolatrie

An. 30

Hieroni-
mus super
Matth.

A Chyssen exhortacion

Jewes vpon a corrupt custome/were in
the genen to swearing by the elemen-
tes.

Mat. 5
2.27.

To sweare
vpon the
gospel bo-
ke.

Mat. 23.

Mat. 15
Phil. 3.

Consydre therfor that it was not for
nought that Chyiste commaunded you
neither to sweare by heauen nor earthe/
crosse nor temple/nor yet by the heare of
your owne heades. Where as the bis-
shoppes & spiritual lawyers syteth in
consystorve/a small matter is it rekened
to sweare by the lord/ and therfor com-
pell they menne to sweare by the gos-
pel as by an hygher thyng. As though
the creature were aboue the creator.

Not vnlke to the pharisees/ which este-
med the golde offred in the temple ma-
che greater than the temple that sancti-
fied the golde/and the offeringe vpon
the altier moche better than the altier
that sanctified the offeringe. In this
prone they them selues not only blynde/
but also blynde leaders of the blynde.
Muche more passeth those beastlye bel-
lye goddes vpon the feedinge of ther
wreached bodyes than vpon God which
is the lyfe of ther soules. Ther masses
and manye sacrifices are the cause why
they esteine an othe made vpon the gos-
pell boke to be farre aboue that othe
which is made vpon the eternall God/
and not the veryte which the gospel con-
tayneth.

Honr. 44
up Math.

O wretched idioles (sayth Chrysosto-
me) the scriptures are ordeyned for god/
and

vnto customable swearers. 20
 and not God for the scriptures. Greater
 is the lord that sanctifyeth the gos-
 pell/than the gospel that is of the lord
 sanctified. The Turkes or Mahometans
 (whom we reken to be a verie exe-
 crable secte) hath the holpe name of god
 in suche reuerence/that they neuer swea-
 re by it/vnlesse they be by most vrgēt ne-
 cessyte compelled. Neyther comitt they
 the administracion of ther comon wel-
 thes to anye manne whom they knowe
 to be a sweater/be he neuer so ryche/ va-
 leant/wyse/learned/couragypous/ or of
 noble byrthe. Now that matter passeth
 amonge vs Churshyanes /all the worlde
 knoweth yea/though we saye nothinge
 of the perurpe which dayly regneth a-
 monge vs to farre and to brode. And su-
 relpe this dare I be bolde to saye / that
 all we knowe it is contrarye to the com-
 maundemēt/wyll/and pleasure of God.
 yet doth the most part of vs comitt it.

And they that do it not / are not ones
 moued with pyte(as it wolde become al
 thristen menne)to se ther bretherne so
 peryshe / or to se a lawfull and charita-
 ble redresse for it. They also which hath
 the lawes in gouernance, and vnto who
 the iudgements are committed/ sekech
 not by harde correcciōs the amendemēt
 of it/but euery where it regneth vnpon-
 nished. A verie lyght matter is swea-
 ringe accounted now adayes in euerye
 mannys mouthe / hygh and lowe/ryche

C iij. and

Guilhel-
 mus trip-
 titanus.

I. Cor. 12.
 Heb. 4.

A Chriſten exhortacion

Joannes
Salisbury-
ensis in po-
litarico.

All ſtates
delighteth
in blaſphe-
mye.
Eccl. 27.

Idem Joā-
nes de nu-
gis curia-
lium.

Fyne con-
geſ.

Petrus
Bleſensis.

Synhop-
tes.

and poore/ruler and comonner / pyſt & clarke/woman and chyld / to the viter contempt of god. If they be in dalliance/playe/and ſport/nothinge ſemerh bre to them pleaſant/freſhe/por any thinge worth / no thinge cherefull or ſpyt to be lawghed at/ vnleſſe the cōmunicaciō be mixed with the blaſphemye of goddes name. If a matter ſhall be reaſoned of a ſtoire reherſed in a companye / the tale ſhall want his due circumſtance/vnleſſe it be garniſhed with othes.

Amonge the ruffeling ritters and galaunties of the worlde is not he rekened for a manne of noble blood/ that can not ſweate by heauen/by the elementes/by the grone of God/by the woundes/blood/croſſe/in euerye aſſemblye/and in euery place he cometh in. This is the comon rhetorick/the flouriſhing maner of ſpeakinge/the cleane/fyne/pure/and bewtiful language of our baptysed brode/of our holy chriſten commynnalte/ both in lordes howſes and byſhoppes howſes/ more lyke bedlem beaſtes than chriſtians/yea/ more lyke deuyls of helle than menne of reaſon & grace. No faute ſyn- deth our prelates in this / nor breake of chriſten religiō/nomore than they do in the daylye hauntinge of the ſteues and other ſhamefull abhominacions. But theſe they releace with ther maſſe ſaynges for monye. For them that rede the ſcriptures they can fynde out greuous por.

unto customable swearers. 21

ponnyshmentes / but not for these enormous excesses. This presumptuose sacrilege / this wycked knauerye / this malignaunt myschefe ageynst God offendeth them nothinge at all.

The Jewes take ther garmetes customable whan they harde goddes name blasphemed. But who amonge vs sheweth any maner of toke that he is ones but discontented with it: where are those godly lawes become that were wont to be heade the blasphemers or els stoned hym unto deathe: where are the egyptianes / pandectes / and institutes of Iustiniane the emperour that wolde suffer no suche offenses remayne vnponnyshed: where are the statutes ryall / that kynge Henrye the fyft made also for swearers with in his owne palace: that if he were a duke that ded swear he shuld forfeit for every tyme .xl.s. to the aydinge of poore peple. If he were a lord or barone xx.s. If he were a knyght or a esquire x.s. If he were a perrone .xl.d. If he were a page a lackey or a slaue / to be scourged naked eyther with a rodde or els a whyppe. All this is now forgotten and gone.

The olde phylosophers abhorred the blasphemye of god / the poetes and orators thought them worthy of grea-
ponnyshmentes / & we thinke no thinge lesse. Cicero wylled that neyther swearing nor promes made by othe shuld be
used

Mat. 26.

Mar. 14

Tearinge
of garmen-
tes.

The swea-
rer was be-
headed.

Waldenus
in quodam
sermone.

the philo-
sophers ab-
horred
swearing.

Cicero in
li. de Off.

Tibullus
li. i. elegia
9.

Quotidia-
na experi-
entia.

1. Ioan. 4.
Galat. 6.

A Chriſten exhortacion

bled for feare of perjurye. Swear in
no wyſe (ſayth Periander) if thou can-
niſt by anye meanes auoyde it. If thou
be wyſe (ſayth Whoclydes) thou ſhalt
not ſwear with thy wyll / though the
cauſe be neuer ſo good. If the matter ly-
eth ſo (ſayth Pythagoras) that thou muſt
needes ſwear / do it with great reueren-
ce. Perjurye (ſayth Menander) can ne-
uer be hydde from God. Therfor rather
loſe thy matter than ſwear. For of hyd-
den perjurye (ſayth Tibullus) wyl a myſ-
chefe followe eyther at one tyme or o-
ther. Se what a dangerous matter the
prophane phyloſophers accounted ſwea-
ringe that neuer knewe Chriſt / and we
account it nothinge at all. They abhor-
red the wychedneſſe of it / and we take it
for a myſtepaſtyme.

Elene can ſeke out penaltees / and ma-
ke newe conſtitutions. for them that la-
boure to knowe God and to lyue after
his lawes / but for them that ſpyghful-
ly abuſe the name and gloire of God /
we can fynde none at all. And no maner-
le conſydering we are the ryght ſworne
chylidren of perjurye. Who hath ſo lar-
gely bene perjured as prelates / preſtes /
and religious? which at the receyvinge
of ther popiſhe degrees hath forſworne
the veryte of god / whom in baptyſm thei
ſaythfully promyſed to ſtāde by ageynſt
all the deuyls in helles: yea / byng the
lawes / doctrynes / and doynges vnto the
touche

Touche stone (which is goddes worde)
thou shalt fynde that they labour no-
thinge els but the breakinge of that pro-
mes. Now breuerentlye they haue be-
sed ther othe of allegeaunce to ther prin-
ces and magistrates / I thinke the croni-
cles kepeth not in silence.

Whan paschalls the bysshop of Rome
had sworne to be trewe unto Henry the
fourth empyoure / he gaue hym therupon a
wyrtinge / which contayned also the in-
uestiture of prelates. Not longe after
that / whan he se his tyme / he called in
Rome a generall synode / where as he
by counsel of his spiritual sorcerers brea-
kinge both othe & priuilege / ded excom-
municate the good empyoure / rayled by
his sonne ageynst hym / deposed hym /
emprisoned hym / & synallye caused his
bodie to be taken out of the grounde at
Leodiunn / and in a prophane place to be
beried. yea / after his deathe / the sonne
(whom he made to persecute the father)
ded he also excommunicate and greuous-
lye bere. A lyke tragedie we haue of
Fredericus Barbarossa / whos pope Alex-
ander the thyrde made his fore stole as
venys in the churche of saynt Marke / in
the syght of the whole multitude to the
ridiculous shame and rebuke of all the
worlde. The next daye after he made
hym to holde his styrope and lyke a pa-
ge to wayte vpon his mule.

Seeke the bystories also for those ty-
mes

Goddes
worde try-
eth al thin-
ges.

Ranulph
Cestres in
polycroni-
ca.

Abbas Ul-
spergens
in cronica

**Bagninus
Platina &
Polidorus**

**Gildas in
excidio
Britanie.**

**Actes a-
geynst cu-
stomable
swearers.**

**Pector boe-
tius in his
storia sco-
torum.**

A Chursten exhortacion:
mes in the which the holye bysshoppes
of Rome assoyled the peple fro the obe-
dience of ther lawfull kynges. As zacha-
rye the first/which assoyled the frenche
menne from ther othe to kyng Hylder-
rych. Of Honorius the thyrde and Jo-
han the. xxi. assoylinge the Germanes
from ther lawfull emperours. Of Inno-
cent the thirde assoylinge oure Englishe
menne of ther trewe allegeaunce fro ther
good kyng Johan / and suche other to
manye to be rehersed/ and ye shal fynde
wonders concerninge that matter. Gyl-
dos one of the most auncient wyters of
this nacion/ moche lamented the fylthy
behauer/ swearing/ and perjurye of his
cuntrymenne the byttones. Kyng Jue/
kyng Alfrede/kyng Edward/ and dy-
uerse other made laudable constitucions
of penalties within this realme concer-
nyng the same.

Kyng Edmunde made this lawe, that
they which were proued ones falslye for-
sworne shuld for ever be separated fro
goddes congregacion. Donaldus the
kyng of Scottes made this acte with-
in his lande/ that all perjures and comd
swearers shuld haue ther lippes seate
with a turnige boore yron. Which lawe
saynt Lodowrych kyng of fraunce put
ones in execution at Watys by a cyte-
zen there for blasphemynge the name of
Christ/ to the example of other/ & so cau-
sed it to be proclaimed throughe our his
realme

unto customable swearers. 23

realme for a generall ponnishment.

Whilippe erle of Flanders/made this constitucio within his erldome in anno M.C.lxxviij. that he that ded forswere hym self shuld lose his lyue & goodes. Item Whilippe the kynge of Fraunce/whom so euer he percepued/that eyther in taverne /or enye wher elles /ye although he ware a grett man of dignyte/that ded blaspheme the name of god/ he shuld be drowned. And caused a stronge acte to be made of it a lytle before his dethe/and left it unto his successors. Also Josephus counsell is this. That he which blasphemeth shuld be stoned/and then hanged vppe by the space of one daye / and so taken downe and buryed without all maner of honoure. Maximilian⁹ the emperour made also a Decree/that what so euer he ware/that was a common sweater shulde for the first tyme lose a marke/and if he ware not contente with that/ shuld lose his heade/which acte he & the states of the empyre commanded to be publyshed. iij. tymes in the yere at estern/whytson tyde/assumption of our lady and at cristemas.

In certen regions are yet to this daye othes so restrayned/that what so euer he be that sweareth / he shall eyther lose a fyngar/an eare/or els his tonge. For perjurye was the noble cyte of Troye lost/as wytnesseth not onlye Virgyle with other prophane auctors/ but also S. Au-
gryn

A procla-
macion a-
geynst
swearinge
Jacobus
mayerus
cronica
Flandrie.
Vincenti-
us in specu-
lo historia-
li.

Josephus
4. li. ant.
ca. 6.

In parali-
pomena re-
rum memo-
rabilium.

Many cy-
tees hath
bene de-
stroyed for
peruure.
Jde Augu-
stins.

Leuit. 24.
The blas-
phemer
was stoned

4. Reg. 19

4. Reg. 10.

A Christen exhortation

Apyn in his thirde boke and secōde chap-
ter de ciuitate Dei / and so hath manye
other cytees els. Tullius cicero hath in
his first boke de officiis / that Marcus re-
gulus a Rōmane and a Pagane regar-
ded so moche an othe that he ones ma-
de / that he had rather to throwe him self
into most miserable captiuite and cruell
deathe of his enemyes thā to breake it /
and so to become a peruure. Saynt An-
slyn affirming the same also in his first
boke / and. xv. chapter de ciuitate Dei.

A wonderfull narraciō hath S. Greg.
in the first boke of his dyalogues / of a
chylde of. v. yeaeres of age berunge in his
fathers armes possessed of a deuyl for
swearing and blasphemunge the name
of God. Besydes the terriblye examplis
of the scripture / in Memnoch / Pharaō /
Hicroboam / Sennacherib / Benedab / A-
chab / Nabrchodonosor / Holofernes / An-
tiochus / Mitanor / Herode / and sothe ly-
ke. The sonne of the Israelytische wy-
dowe was for blasphemunge of the na-
me of God stoned vnto deathe in the de-
sert. For blasphemye of the seruantes
of Sennacherib the kynge of the Assy-
rians ded the angell of the lord slea an
hōdred and. iij. score thousande of his
hooſte. The wycked quene Iesabel was
for the same byce throwne out of a wynd-
dowe / troddē vpon with hēses / and had
her fleshe deuoried of dogges. Herode
des

Into custonable swearers. 24

Des antipas for be headinge Johan baptist to perfourme his wyched othe / was cryed into leons / and there departed in most miserable perinnye. In swearinge Ded Peter both denye and forsake hys lord and master Iesus Christ. Consydie by these and by other lyke examples / what the abhominacion of swearinge is / and what vengeance of the lord hangeth ouer it.

The Scytheanes & Partheanes with other Meythen peple had lawes ageynst lyenge & swearinge / whom they wolde in no wyse dysobeye. We haue the great commandement of God with the gospel of Iesus Christ / which are lawes farre passyng ther lawes. What demyll of helie shall holde vs backe more than them / that we shall not regarde them? If we haue a lord God which create al at the begynninge / and now gouerneth all to our behone. If we haue a father which hath loued vs / a Christ which hath redeemed vs / and an holy ghost which dayly comforteth vs / where is the faythful obedience we owe them? If he be oure god / why do we not feare hym. If he be oure heauenlye lord / why do we not honor hym? If he be oure father / why do we not hartelye loue hym? If he be omnipotent / why do we not reuerence hym? If he be wyse / why do we not lerne of hi? If he be lust of his promes / & trewe of his woꝛde / whye do we not both heare hym /

Mar. 6.

Mar. 19.

Exo. 20.

Leuit. 19.

Mar. 5.

Rom. 8.

U. 2.

Joan. 15.

Psal. 10.

Joan. 3.

Joan. 13.
Judith. 8

Deut. 5.
Exo. 20.
Eccl. 23.

Mat. 6.
Luc. 12

Derth/
warre/and
pestilence.

A Chursten exhortacion
hym/beleue hym/and folowe hym?

If he be a master/why do we not ser-
ue hym? yea/why do we not ones amen-
de/at his most fearfull thretteninges?
Is it in the gospels earnestlye spoken vnto
vs Churshanes/or vnto dead stones?
Let your communicacion be yea/yea/ &
naye/naye. What so euer is more than
that/it cometh of the verye denyll. Not
vnto a rotte post/ nor yet vnto a dumme
beast was it sayd. Thou shalt not vsurpe
the name of the lord God in vayne. For
the lord wyll not holde hym gyllesse
that blasphemeth his name. The plague
shall not depart from the howse of the
swearer. But it was spoken vnto vs/to
whome God hath geuen reason/discre-
tion/remembraunce/ vnderstanding/witte/
conscience/saythe/and grace/if we wyll
applye our selues to the occuppence of
them. A manne that were in trauaile of
lande and shuld lose it vntlesse he tolde
his tale wysely/ wolde take good hede
vnto his wordes rather than he wolde
lose it. And we for losynge oure sowles/
(which Chursh to wytnesse/are moche mo-
re precious/wyll take no hede at all/but
through oure blasphemous language/ &
daylye swearinge suffre all to go vnto
nought.

We moche maruele many tymes that
the lord doth punish vs with derthe/
warre/pestilence/ and cruell exactions of
treauntes. But we ought moche more to
mar-

vnto custonable swearers. **25**
 matuele/ that heauen reyneth not wyl-
 defye and bymstone vpon vs as vpon
 Sodome & Gomorre / & that the earthe
 openeth not vpon vs and swalowe vs
 in with Choz/Dathan/and Abiron/ for
 so vnreuerentlye vsynge the name of
 God with oure outragynge tonges/ as
 the fylthye myre in the stretes that we
 spurne forth with oure fere. Oh/ how
 coude the lord suffre soche iniurie/ we-
 re he not eternallye mercyful/ how cou-
 de he patientlye beare it/ were he not
 gracious/ ppytfull/ longe sufferinge/ and
 rydye to pardone wychednesse? Soche
 contynuall swearers maye well be com-
 pared vnto those spyghtfull tormentours
 that spatled in Chyestes face / that mo-
 ked hym with a rede / crowned with
 thorne/ & saluted hym with/ Aue rabbi.
 Not vnlke also are they vnto those
 pratyng Jewes and scoonefull hypo-
 crites/ prestes and pharisees/ that went
 vp and downe by the crosse whā Chyest
 bynge vpon it bekyng with ther hea-
 des and casting abrode ther armes/ thin-
 kinge that he coude not do so moche as
 ones saue hymself.

Lorde geue them repenttaunce with
 grace ones to detest that abhominable
 vyce/ and not with Pharao to haue ther
 hartes so hardened that they synally pe-
 rishe in the rede see. A famylar exam-
 ple haue I redde in a booke called prece-
 ptorium Joannis beets. Whom I wishe

they

Gen. 19.
 Num. 16.

10 sal. 85.
 Jobel. 2.

Mat. 26.
 Mar. 14.

Luc. 23.
 Mat. 27.

Ero. 7.
 10 sal. 135.

A Chyssen exhortacion

102. beets
to pcepto
to pcept. 2
xpos. 3.
2.1.

they had in dayly remembraunce/ for one
naturall properte in it of the chyldre to-
wardes his father. A certayne manne
there was (saith he) that supposed by his
wyfe to haue had. iij. sonnes. Upon a
daye as they chaunced to barye/ she kest
in hys tethe that there was but one of
them his owne. And which was he/ she
wolde neuer tell hym vnto the verye
deathe. It chaunced this manne as hys
tyme was come / to depart fro the wor-
de / bequeathing vnto this vnknowen
sonne of his / al his landes and goodes.
As this matter came before the lawe/
the iudge anon had in remembraunce the
wyse facte of Salomon concernyng the
two women which stroue for a childe/ &
thought to ble with these. iij. yōge mēne
contendinge for the heretage/ a lyke po-
lycye. First he caused iher dead father
to be tyed bp harde vnto a poste / & than
commanded them to shote earnestlye at
hym. Promysing that he which most de-
pelye perced into his fleshe shuld haue
tendred vnto hym the patrimonye.

1. Reg. 3.
Sap. 7

The wor-
ke of nature
re/ & won-
derfull &
secrete.

The first and the seconde ded shote.
The thirde abhorrynge it as a thyng
most vnnaturall / wolde in no case do
it / but sore rebuked his bretherne for
so doyng. And sayd/ he had moche ra-
ther to lose it/ than to do so vncoulye an
acte. By this was he iudged the natu-
ral sonne of that maure/ and so enioyed
the inheritaunce of his father. A lyke iud-
gement

gement is to be had of these newe cruci-
fiers of Christ/ as the Doctors doth call
them. No naturall chyldren of God are
they/ regenerate of the sprete/ but verpe
bastardes/ bozne of fleshe & blood. Not
the chyldren of promys are they with
Isaac/ but the carnall chyldren of bonda-
ge with Ismael/ to whom belongeth no
heretage in Christ. These be no natural
poyntes of a louynge sonne to buffet &
beate his father/ or to teare the fleshe fro
his bones. To name him in his most an-
gre and spyght/ or to spytte hym out of
his mowthe with crueltie and vengean-
ce. But they are the frutes of an vnea-
sonable. beast/ of an outragious wode
dogge/ of a furious serpent/ of an ympe
of helle/ and a verpe lynne of the de-
nyll.

Cham ded nomore but discouer the
preye partes of his father/ and become
both accursed for it/ & also of a fre childe
a bonde seruant for ever/ both in hym
self & also in his posterite. What thinke
ye than remayneth vnto them/ which in
ther daylye language greatlye doth dis-
honoure/ vntreuegently scoone/ and with
most spyghtfull crueltie blasphemeth
ther lorde God/ whom they ought not to
thinke vpon without feare/ nor yet ones
to name without reuerence and trem-
blyng/ his omnipotent mayeste consy-
dered. Nothinge so moche doth oure
synnes displease God (consyderinge we

Heb. 6.
Apost. 16.

Gal. 4.
Gen. 21.

The frutes
of bastar-
des.

Gen. 9.
The brea-
kers of
goddess co-
mandement
are accu-
sed.

Heb. 6.
2. Pet. 2.
Iude. 1.

A Christen exhortacion

phe. 2
ch. 5.

are synners of very nature) as doth one
wylfull continuance and weltringe in
them. Oure bolde contumacye/ and stur-
dye presumptuosnesse are the thynges
that most discontenteth hym. When he
calleth vs by his preachers/ we repent
not. When he graciouslye adimonisheth
vs by his warnynges/ we amende not.
But styll multiplye oure wyckednesse/
estemyng synne as nothinge/ and ly-
nyng as we had no god of ryghtuous-
nesse.

iere. 44
hel. 3.

Oh/ let vs ones be admonished by the
Apostles and Prophetes/ the unfayned
messengeres of the lord/ that we maye
with Dauid/ zacheus/ Magdalene/ & Pe-
ter earnestlye repent from the hart. Lett
vs leane one tyme or other this wanton
course of contempt/ this rashe connyng
at large/ at ther wholsome warnynges/
least our owne myschefe/ sworde/ snare/
& pryde/ be oure confusion/ as they were
the vtter cofusion of Cain/ Saul/ Judas/
and the proude blasphemier Symon ma-
gus. Thou wylt parauenture saye vnto
me/ I knowe the byce of swearig damp-
nable/ and glad I wolde be to leaue yt.
But verye harde it is to go from that is
bredde by the bone. A soze matter is it to
pluche awaye that hath bene sucked out
of yowthe/ and that hath taken rote of
so longe contynnaunce. Therfor shewe
me some conuenient remedies. Take
these poore counseis/ yf all other fayle.

Wraye

Reg. 12.
uc. 19
dan. 12.
Ier. 26

en. 4.
Reg. 13.
et. 1. & 8.

custome
harde to
eake.

unto customable swearers.

27

Praye first feruentlye vnto God.

Jaco. 5.
Ezec. 11.
et. 36.

Desyre hym to take from the that hardeneth thy hart/ and to geue the an hart more meke and gentle. Intreate him to make the of a lyon a lambe/ of a persecuter a disciple / of a cruell Saul a meke spozed Maile. Consequentlye submytt thy affections and appettes vnto reason/ and se that thy reason be enermore obedient vnto the rewles of saythe/ containned in the scripturs. flee from excess and ryott. Shurne the companye of them that be blasphemous & vycious.

Act. 9.
Ephe. 5.
Rom. 16.

Carrye with the where so ener thou goest/ a sure intent and purpose to leaue that vyce. Detest it greatlye in all othes mene. Consydre what felicitye thou shalt lose/ & what infelicite thou shalt wyne/ yf thou styl vse it. And enermore with drawe those thinges that myght occasion the vnto it. Hyde thy purse/ and thou shalt not be robbed. Laye a syde thy swearde/ and thou shalt not slee. With drawe excelle/ & thou shalt not be drake. Breake the of thyne yll custome/ & thou shalt no longer sweare.

Hauiyng these consyderacions with soche lyke / thou mayst sone leaue it yf thou wylt. These remedies haue I shewed the/ and these godlye admonyshmentes haue I geuen the/ as one so intelye hungering thy sowles profyghe in my inwarde spiete as myne owne.

Cōsydre how thy mercyfull father hath

D iij.

plan.

I Christ. exhort. vnto euil. I went.
planted in the his owne image/ and left
in thy steale vessel his incomparable
treasure. Kende it not ageyn vnto hyra
deformed with vyce / and defyled with
synne. But seke to be founde in the days
of his commynge with our spote/
that thou mayst receyue the in-
estimable rewarde / prouy-
ded for them that loue
hym trewlye.
Amen.

The manner of sayenge gra ce after the doctryne of holy Scripture.

¶ Grace afore meate.

The eyes of all loke vnto the o lord/
and thou geuest them their foode
in due season: Thou openest thine hand/
and fyllest euery lyuinge creature with
thy blessinge.

O oure father which art in heaue/ &c.

¶ Grace after meate.

Thankes be vnto the o Lorde god al-
myghty/moost deare father of heauen/
for geuyng vs oure foode in due season/
for openyng thy mercyfull hande / and
for fyllinge vs with thy plentifull bles-
sing. And we beseeche the for thy sonnes
sake Iesus Christ/ not onely to preserve
vs alwaye from abusinge of the same/
but also to lende vs thy grace / that we
maye euer be thanful vnto the therfore.
Amen.

¶ Another grace.

¶ Grace afore meate.

I knowe (sayth the Apostle) and am full
certified in the lorde Iesu / that ther is
nothyng vncleane of it selfe: but vnto
hym that iudgeth it to be vncleane / so
hym is it vncleane. But yf thy brother
be greued ouer thy meate / then walkest
thou not now after charite. Destroye

Id iiii.

not

The maner of saynge grace
not with thy meate/hym for whō Christ
dyed.

O oure father which art in heauen.

¶ Grace after meate.

Thankes be vnto the/o lordē God al-
myghtye(moost deare father of heauen)
for certifyeng vs by thy blessed worde/
that all kyndes of meates are cleane.
And we besech the lende vs thy grace/
that we maye alwaye thankfully recea-
ue the same/not onely without supersti-
cion or scrupuloſite of consciēce / but al-
so without greivynge or offendynge our
brethren: And so to walke in the waye
of godly loue and charite/ that with our
meate we neuer destroye hym / for whō
thy sonne Iesus Christ dyed aswell as
for vs. Amen.

¶ Another grace.

¶ Grace afore meate.

Let not oure treasure therfore be euell
spoken of. For the kyngdome of God is
not meate and drynke/but ryghteousnes-
se and peace and ioye in the holy goost.

O oure father which art in heauē. &c.

¶ Grace after meate.

Thankes be vnto the o Lorde god al-
myghtye(moost deare father of heauen)
for openyng vnto vs thy blessed worde/
which is oure treasure our perle/peece
our ryches more precyous then ether
golde or precious stone. And we besече
the/though corporall meate and drynke
be no parte of thy kyngdome / yet orde
thou

after the doct. of holy script. 29

thou vs so in receauynge the same/ that
we neuer gene occasyon of flaundrynge
thy worde/ or offending the weake. Amē

¶ Another grace.

¶ Grace afore meate.

Meate doth not further vs vnto God.
yf we eate / we shall not therfore be the
better: yf we eate not / we shall not ther-
fore be the worse. But take hede / that
this poure libertye be not an occasion of
fallyng vnto the weake.

O oure father.

¶ Grace after meate.

Thankes be vnto the o lorde God al-
myghtye (moost deare father of heauen)
for layeng bp our saluaciō / onely in thy
selfe / and not in anye kynde of meate.
And we beseeche the / gyde vs so in the
vse therof / that we maye folowe such
thinges as make for peace / and wherby
we maye edifye one another: And neuer
to gene vnto the weake / anye occasyon
of fallynge from thy worde. Amen.

¶ Another grace.

¶ Grace afore meate.

Meates hath God created to be recea-
ued with thākes / of them which belcne
and knowe the trueth: For euery creatu-
re of God is good / and nothing to be re-
fused that is receaued with thankesge-
uynge. For it is sanctified by the worde
of God and prayer.

O oure father. &c.

Gra

The manner of sayenge grace

¶ Grace after meate.

Thankes be vnto the o lord God al-
myghtye (moost deare father of heauen)
for ordeyninge thy creatures to be meate/
foode & sustenance vnto oure bodyes/
& hast sanctified them by thy blessed
worde/ &c. We beseeche the/ make vs so to
increase in stedfastnesse of thy faith/ in
perfecte knowlege of thy trueth/ & in co-
tinuance of feruent prayer vnto the /
That to vs also they maye be sanctified
& holy/ & that we maye euer both thank-
fully receaue them/ & vertuously vse the/
to the good ensample of other. Amen.

¶ Another grace.

¶ Grace afore meate.

The father of mercey/ & God of all con-
solacion/ geue vs grace to consent to ge-
ther in to the knowlege of his trueth/
that we maye with one mynde and one
mouthe/ glorifie God the father of oure
lord Jesus Christ. Amen.

O oure father. &c.

¶ Grace after meate.

Thankes be vnto the/ o lord God al-
myghtye (moost deare father of heauen)
for bynginge agayne from death oure
lord Jesus Christ/ the greate sheperde
of the shepe/ through the blood of the e-
uerlastinge testament. And we beseeche
the to make vs perfytt to do his wyll/
workynge in vs that which is pleasur
in his sight/ that we be not only the spea-
kers of his worde/ but the vnfayned fo-
lowers

after the doct. of holy script.
lowers of the same. Amen.

30

¶ Another grace.

¶ Grace afore meate.

Christe which at his last supper / gave
hym self vnto vs / promysinge his body
to be crucified & his bloode to be shed
for oure synnes / blesse vs & oure meate.
Amen.

O oure father. &c.

¶ Grace after meate.

Thankes be vnto the o Lorde god al-
myghtye (moost deare father of heauen)
which at this tyme hath fedde vs with
meate not only that perissheth / but with
thy worde which abyderh in to euerlas-
tinge lyfe. Graunte moost marcyfull fa-
ther / that we haninge the knowledge of
thy worde / may also practise the same in
oure conuersacion / that we bothe intyer-
lye louynge and busynedlye luyng
thy holy worde / may after this lyfe lyue
with the for euer. Amen.

Receane your meate without grudging
Take hede ye neuer abuse the same.
Gene thankes to god for every thing
And alwaye prayse his holy name.
Who so doth not / is sore to blame
No euell ensample se that ye gyue.
This doth gods word teach you to lyue

What so euer ye do in worde or dede / do
all in the name of our lorde Jesu Christ /
geyng thankes vnto God the fa-
ther by hym.

A Woꝛte instruction to the woꝛlde.

¶ To kynges and Princes.

Be lerned ye kynges and vnderstand
Embrace the trueth of Chꝛistes woꝛde
your hertes be all in Gods hond
He is your kyng/ your prince/ & lord.
Stabliſh no lawe that maketh diſcorde
But do as dyd kyng Ezechiꝛ/
Dauid/ Ioſaphat/ and Ioſias.

¶ To Judges.

Accepte no perſonne in iudgment
Weſt not the law/ kepe well your ſylfe
To wrong for bybes do not conſent.
For they do blynd the eyes of the wyſe.
Thus ſcripture biddeth you more then
And for to haue ſuch properties (wyſe
As Jethro tolde to Moſes.

¶ To Counſelours.

A faythfull man wyl kepe counſell
And ther is welth where many ſuch be.
Beware of falſe Achitophel.
The counſell of God muſt ſtand trulpe.
ye can it not deſtroie verely.
Kepe trueth and faith with ſecretneſſe
And further the cauſe of godlyneſſe.

¶ To Chamberlaynes.

Be

to the worlde.

31

Beware of Thares and Bagathan
Lest treason in the chambie be sowne.
For if the court be ruled by Aman
Dooie Haradocheus is ouerthrowne.
but whā the trueth is tholowly knowne
he shall be founde a faythfull iue
And to his prince a subiecte true.

¶ To Stewardes.

Sped not your masters goodes & bayne
But be faythfull in yourre offyce
For though ye take therein some payne
ye haue of Christ a swete promesse
Kepe well your rekenynge more & lesse
Be faythfull euer in great and small
And Christ wil you good stewardes cal.

¶ To Treasurers.

ye that haue treasure in your keepinge
Committed to you for a season.
Be alwaye sure of your rekenynge.
As equyte wylleth and good reason
Jesus Syrac taught this lesson.
To set a locke wher many handes be/
It is no shame ner dishonestie.

¶ To Controllers.

So tholow the court for Christes sake.
And where ye spyre anye thing abused.
Do your offyce/and some payne take
That ydilnesse maye be refused

Great

A shorte instruction
Great mens howses are accused.
To be infecte with uncleynesse.
With pryde/with oother/ & with excelle.

To prestes.

Flatter not at al/ but preach gods worde
Rebuke every euell condicion
Thynk on your dewtye to god the lord
And forget not his commissyon.
Hyde not the trueth for promocyon
Be true apostles in worde and harte
And playe not secretly Judas parte.

All other offycers greate and small
Whose whole dewtyes I do not knowe
Both gods worde aspyre and call
Whether their estate be hye or lowe
None in his callinge to be slowe
But every man in his busynesse
To watch and worke with faythfulnesse

And within the foresayde doctryne
Is conteyned the whole dewtye
How all subiectes shulde draw the lyre
Of fapth/of truely/and honestye
And no man for to go awyke
But every one in his huryng.
To shew the frute of gods lernynge.

Wher anye vyce now is occupped
Within this world as ther is much
It shulde rightwell be amended.
If all rulers wolde rebuke such.

to the worlde.

32

And if preachers the quych wold touche
where men are now in synne so ryfe
Thei shuld right gladly mede their lyfe

And if all other offycers
wyl do their best/and be diligent.
Then shall they haue right good lyuers
And folowers of gods commaundment
Of good warnyng foloweth amendmēt
which I praye god bs graunt & gyue
That we with hym in heauē maye lyne.

Amen.